THE

Bishop of Oxford's

CHARGE,

1712.

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Dr. William Talbot K

CHARGE

TO THE

Clergy of his Diocese,

AT HIS

VISITATION

In the Year 1712.

LONDON:
Printed for *Jonah Bowyer*, at the *Rose* in *Ludgate-street*. 1712.

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My Reverend Brethren,

Bowels

Bowels of Jesus Christ, to lay seriously to your own Hearts, the Unhappy Divisions which are at present among us, and the fatal Consequences that may follow from them.

Mat. 12. 25. Truth it self hath told us, *that every Kingdom divided against it self, is brought to desolation; and that a House divided against it self, cannot stand.* And the Proposition certainly holds good, in relation to Ecclesiastical, as well as to Political Societies.

This our *Romish* Adversaries are very sensible of; and they have not fail'd ever since the *Reformation*, to endeavour the Ruin of this Church, which is the Glory and Bulwark of it, by sowing and fomenting Divisions among us: And God knows, they have been too successful in those Endeavours, which have done much more Hurt to us, and Service to them, than all their Invasions, Massacres, and Conspiracies.

Every one sees, and every Good Man laments the great Numbers of People, who have been, and are separated from our Communion, and form'd into several Sects of various Denominations, by the Artifices of

Priests and Jesuits, who at first crept in [illegible] among them, and heartily wish, that those who are unhappily engag'd in those Separations, would seriously consider who first began them, and whose Work they are doing by keeping them up.

But which is more deplorable, so great Matters have they shew'd themselves of late in this Sort of Policy, that they have divided the Members, and even the Ministers of our own Communion into Parties, under odious Characters of Distinction; and have rais'd such Animosities and Jealousies among them, that some seem to have less favourable Thoughts of their Brethren, that differ from them in Matters of small Moment, or of purely a Political Consideration, than of their common Enemies, who by their cunning Craftiness, subtilely they lye in wait to deceive, have made the Differences among them.

What, my Brethren, must be the End of these Things? When we, who with our united Strength are but a Match for our Enemies, shall by our miserable Divisions, weaken and make our selves an easy Prey to them.

I en-

I enquire not which of these Parties are to blame, for would it become me to [illegible] either [illegible] both; but I hope I may [illegible] Is it not Every one that hath [illegible] that has sown these Tares of Contention and Hatred, while we slept? Is not this high Time that we awake out of Sleep? Let us see our Danger before it be too late to prevent it.

Let us not flatter our selves, that our Excellent Church and Holy Religion will save us, if we will be our Wickedness and Follies ruin our selves.

We are blest, God be praised for it, with a Church truly Primitive and Apostolical, in her Doctrine, Discipline, Worship, and in her whole Constitution: and we cannot too highly prize our Happiness in being Members of Her. But let us remember, the Jews were once the peculiar People and Church of God: *Unto them were committed the Oracles* Rom. 9. 4. *of God; To them pertained the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promises.* And they were apt enough to value themselves upon those Privileges, and to

cry

ery one, *The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these*: But the Prophet *Jeremy* told them Jer. 7. 4.
that while they persisted in their Sins, and did commend their Ways and their Doings, *they trusted in lying words*, and so they prospered. For not long after, they were carry'd away Captive to *Babylon*, and their City and Temple destroy'd. They return'd after 70 Years from their Captivity, and rebuilt their City and Temple: But when they had fill'd up the Measure of their Sins, and made themselves ripe for a final Excision; there went such a Spirit of Faction and Discord out among them, that even while they were besieg'd, their Divisions and Zealots within the City, contributed more to their Destruction than *Titus* and the *Roman* Forces without.

God will undoubtedly have a Church to the End of the World; but he is not obliged to have it in this or that particular Kingdom or Nation? Our Saviour, when he told the Jews, *that the Kingdom of God*, the Gospel and Privilege of being the Church and People of God, *should be taken from them*, adds, that

that *it shall be given to a Nation bringing forth the Fruits thereof*; thereby intimating, that the Condition on which God will vouchsafe and continue those great Blessings to a People, is their bringing forth the Fruits of practising the Duties of the Gospel; such Fruits as St. *Paul* calls *Fruits of the Spirit*, in Gal. 5. 22. to the Galat. *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*: But where the opposite to these, *the Works of the Flesh* are practised, such as he describes in that same Chapter, *Adultery, Fornication, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like*; there is Reason to fear, that as *they who do such Things shall not inherit the Kingdom of God* hereafter; so the Nation where such Things are done, shall not long enjoy the *Kingdom of God* here, but shall be corrected by their own Follies, made Instruments of their own Ruin; and *while they bite and devour one another, shall be consumed one of another*. Gal. 5. 15.

Nor

Not let us rush in vain Hopes that the Piety of our Gracious Queen will secure us; who is indeed a Nursing (Mother) of our Church, a True Defender of the Faith, and a Shining Ornament of her Communion. But we may learn from Scripture and other History, That tho' the Sins of a People may bring Destruction, Temporal Destruction, upon a Good Prince; yet tho' not the Holiness of the best of Princes, can save a Church or Nation from Ruin, when they have once fill'd up the Measure of their Sins and Follies. God may have such Regard to the Piety of Religious Princes, as either to *take them away from the evil to come*, or (if it may be) for their Sakes to suspend the Execution of the Judgment for such Times, that *their Eyes may not see all the Evil* which he will bring upon their Sinful People; but nothing will finally divert it, but the People's returning to their Senses, and their Duty, before the Day of their Visitation be over.

Of these Things, my Brethren, I have briefly suggested to you, out of a true Zeal and affectionate Concern for our Established Church, (for whose Sake and Service, if Providence

should call me to lay it down, I trust through God's Grace, *I should not count my Life dear to me,*) to make you sensible of the Dangers that threaten her, from the Divisions that are among us; which not only have a natural Tendency to weaken and destroy her, but also are most provoking in the Eyes of God, who has strictly forbidden them, and required their contrary Duties, Peace, and Unity, and Love, among all the Members of the Mystical Body of his Son.

Give me leave, therefore, to recommend some few Things to you, in order to heal our present Divisions, and prevent them for the future.

1. And the First, is a stedfast Adherence to the Doctrines of our Church: When Men once take the Liberty of departing from their Rule, no one knows whither they may go at the last; and there are hardly any Things so absurd, which the weakest Judgment or warmest Imagination can advance, but some People will be found, who being led either by the Novelty of the Notions, or Admiration of the Persons of the Authors, or by

some

some other Reason, easily fall into them; and then they are apt to form themselves into Parties, under their respective Heads, (and as the Corinthians of old, *One is of Paul, another of Apollos, and another of Cephas,*) and hence naturally follow *Envying, Strife, and Division.*

The way to cure and hinder this, is, to keep close to the Doctrines of our Church, as they are taught in her *Creeds, Homilies, Articles,* and *Catechism*; and explain'd in her Offices, and in the Writings of her Learned and Orthodox Divines from the Reformation.

I desire not to look backwards; but were this Rule observ'd for the future, I should have less melancholy Apprehensions, than I yet have, of the Consequences of some Doctrines and Notions, that have been lately starred, and warmly asserted in this Kingdom.

Such are some *Arian* and *Socinian* Doctrines in Relation to the Trinity, and Divinity of the Son of God; directly contrary to our Creeds, and to the First and Second of our 39 Articles.

Such are some Doctrines favouring too much of Popery,

Asserting the *Independency of the Church upon the State*; which overthrow the Foundation upon which the Reformation proceeded; are repugnant to the 37th of our Articles, and the First and Second of the Canons of 1603: All which teach, and require an Acknowledgment of a Supremacy in the Crown, over all Persons, and in all Causes, as well Ecclesiastical as Civil. For how such a Supremacy in the Crown over the Church, can consist with an Independency of the Church upon the Crown, 'tis not easy to comprehend.

Asserting a Proper Sacrifice in the Sacrament of the Lord's Supper; how consistently with the 31st Article, and with the Office for the Communion, and the Opinions of our best Divines, in their Controversial Writings against the Church of *Rome*, upon their Doctrine of the Sacrifice of the Mass; I shall leave you to determine, by comparing them together.

Asserting the *Necessity of Sacerdotal Absolution*, for the Remission of the Sins, even

of

of those that are Penitent; and that the Penitent, according to the Christian Covenant, cannot expect Remission without this Sacerdotal Absolution, as a Condition ordinarily necessary; that Repentance and Conversion cannot blot out Sins without it.

This indeed is agreeable to the Doctrine of the Church of *Rome*; but where does our Church teach it, or require it in any of her Offices? In our daily Service, after the General Confession, there is a General Declaratory Absolution pronounced by the Priest; and after the General Confession in the Communion-Service, a Precatory one by the Priest, or Bishop being present. And these are all that we find in the ordinary Services of the Church. Indeed, in the Office for the *Visitation of the Sick*, there is a particular Absolution in a Judicial Form; but then the Rubrick that directs it, runs thus: "Here shall the Sick "Person be moved to make a special Con"fession of his Sins, if he feel his Con"science troubled with any weighty Mat"ter; and the Priest shall absolve him, if "he humbly and heartily desire it; after

"this

"this sort. Here then we may observe, that this Special Confession is not requir'd, but only recommended; and that not ordinarily, or in all Cases, but only upon Supposition that the Sick Person feel his Conscience troubled with any weighty Matter. Nor is it said absolutely, the Priest shall absolve him in this sort, &c. but he shall do it only in that Case, if the Sick Person do humbly and heartily desire it.

These are all the Sorts of Absolution mention'd in our Liturgy; The first General and Declaratory, shewing that God does pardon and absolve all that sincerely repent and believe; *He*, i. e. God, *pardoneth and absolveth*, &c. The second Precatory, that God would have Mercy upon all so qualify'd in the Congregation; *Almighty God have Mercy upon you, pardon and deliver you*, &c. The Third indeed Particular and Judicial, *By this*, i. e. Christ's *Authority committed to me*, *I absolve thee*, &c. But then this is to be pronounced only in special Cases, and upon special Conditions: If the sick Person feel his Conscience troubled with some weighty Matter; if he make a special Confession of his Sins; and if

he

he humbly and heartily desire Absolution. But if he does not feel his Conscience troubled with some weighty Matter, or if he will not make a special Confession of his Sins to the Priest, thinking it enough to transact that Matter between God and his own Soul; or after all, if he will not humbly and heartily desire that Absolution, there is no Order or Direction for the Priest to give it him.

I have not mentioned these Things as designing to enter into a Controversy about them, further than to shew, that they have no Countenance from our Church, to whose Doctrines I am persuading you to adhere.

Nor shall I take any further Notice of another Notion, that begins to prevail too much, which I may not omit; and that is, the *Invalidity and Nullity of Baptism administer'd by Persons not Episcopally ordain'd.* A Doctrine that does at once unchristian all the Reformed Churches Abroad, even those blessed Martyrs among them, who have been baptized in their own Blood, laid down their Lives for the Gospel, and glorified God by their Deaths, *of whom the World was not worthy*; and all those glorious Confessors, who are still bear-

ing

ing their Testimony to the Truth, as it is in Jesus, in Galleys and Dungeons.

How contrary to this uncharitable Doctrine, is that Christian Declaration of that Learned Body the University of *Oxford*, in the Excellent Letter which they sent, not many Years since, to Geneva?

Alienissimum est a nostra Ecclesiastica illas reformatas, quæ ineluctabili (a) necessitatis lege adacta a Primæva Episcopalis regiminis forma, haud sponte sua recesserunt, tanquam legitimis Pastoribus, aut sacramentis rite administratis, (b) penitus destitutas, aut rigida animi censura damnare.

(a) Necessity cannot make their Sacraments valid, if an *Essential* of a Sacrament be wanting. Necessity may excuse an Irregularity, or the Absence of Something relating to the *bene esse* of a Sacrament, but not to the *esse* of it. Where a Defect is to the *esse* of the Sacrament of Baptism, Necessity can no more make that Baptism, where there is not a proper Administrator, valid, than it can That where either the Matter or the Form, the Water or the Words are not used.

(b) It is highly injurious to those Reverend Persons, who drew up that Letter, to suppose, that they intended to derogate from the Charity, which they expressed towards the Reformed Churches, by inserting the word *penitus*; for that Adverb can have no such Effect there; for either those Churches have lawful Pastors and Sacraments duly administer'd, or they have them not; if they have them not, they are destitute of them, *altogether* destitute; but if they have them, they are not destitute of them at all. There is no room for minus *in the Validity or Invalidity of Sacraments, which cannot be partly Valid, and partly Invalid.* Account of Dr. *Grabe* and his *MSS.* P. 29.

How many thousands of our own Church
Ministers Doctrine unchristian, from the Re-
formation down to the Reign of
King James the First, all which
time even (a) Lay-Baptism was allow'd in Case of Necessity?
Indeed that Learned King caused the Rit-
ual for private Baptism to be altered, so as
to require the Administrator to be a lawful
Minister, but then (b) he express'd his ut-
ter Dislike of rebaptizing those, whom Laicks
or Women had baptized: And if his Opi-
nion had been, that such as had been bap-
tized by Persons not Episcopally ordain'd,
were not baptized but profaned, and ought
to have been baptized again, he would un-
doubtedly have ordered his own Children to
have been rebaptized, who had been
baptized by (c) Ministers who had only
Presbyterian Orders in Scotland.

(a) See the Common Prayer Books set forth in Edward VI's Time.

(b) Conference at Hampton-Court.

Not

(c) That his Children were so baptized there, may be concluded from Mr. B. Spotswood's History, who tells us, That in 1601. Seven Years after his coming into England, King James sent for the Archbishop of Glasgow, and two other Scottish Bishops to London, and ordered them to be

conse-

Nor can it be doubted, but if that had been the Judgment of the Church, when that Alteration was made in the Rubricks, she would have taken the same Care for such of her Children, as had been baptized by mere Lay Men. How many Thousands does this Doctrine unchristian of those that were born in this Kingdom, from the Year 1604, to the Year 1660? whom ever our Church has receiv'd into her Communion, and ad-

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confecrated here, by the Bishops of *London*, *Ely*, and *Bath* and *Wells*, and to return into *Scotland*, and give Episcopal Consecration to the rest of the Bishops there. And that the King continued to think that Lay-Baptism was not invalid, nor ought to be repeated; and that such was the Opinion of the Church of England too, notwithstanding the Alteration in the Rubrick, is evident from a Letter written in 1604. by *Isaac Casaubon*, in his Majesty's Name, and from his Majesty's Mouth, to Cardinal Perron, in which is this Paragraph: *Quod igitur de nascentis nunc Ecclesiæ statu scribis, Episcopum, Presbyterum, Diaconum, reperiri apud Anglos non esse, in extrema, viz. necessitatis casu; Hoc ipsum in Ecclesia Anglicana quod ad Episcopos, Presbyteros & Diaconos hodieque servatur, sine ulla vel loci vel temporis ratione, & publica inviolabili observatione. LAICORUM nec Baptismum, aut FŒMINARUM ullum sacrum [illegible] non [illegible] Regiæ Majestatis sententia [illegible] pronunciare, etsi non ignorem nonnullos [illegible]* Isaac Casaubon. Epist. Ed. Roger. 1709. Ep. 848. p. 496.

mitted

admitted to a Participation of her Sacraments: Which surely he would not have done, if he had [illegible] not to be Christians.

But further, it is not to be doubted but many of those, who have no other but mere Lay-Baptism from 1548 to 1607, or were baptized by Persons not Episcopally ordain'd, from 1662 to 1689, have been admitted to Holy Orders in our Church; and what shall we say to Baptisms administer'd by them? He that is not a Christian, can never be a Priest, or Lawful Minister of a Christian Church; and he that is not Baptized, cannot be made a Christian by Ordination; and what Perplexities must this leave People under as to their Baptism? Tho' it may be [illegible] and has a moral Certainty that the Person who Baptized him was Episcopally ordain'd, yet how can he be assured, that that Person was himself baptized by one Episcopally ordain'd? if he was not, he was no Christian according to this Doctrine, and consequently could not be a Christian Priest, nor could he administer [illegible] Christian Sacraments.

A scrupulous Man may carry his Enquiries of this Sort much higher. The Answer is, This Doctrine is something like that of the Intention of the Priest in the Church of *Rome*; by which her Members never can be certain that they have any Sacrament administer'd to them.

But what then? Am I pleading for these irregular Practices, or justifying these intruding Administrators? God forbid. *Fieri non debet*: these Things ought not to be done, and they will be answerable to God and his Church, who usurp an Office to which they were not called. All that I contend for is, that *Factum valet*. That a Person who has been seriously baptized in or with Water, in the Name of the Father, Son, and Holy Ghost, tho the Baptizer was not an Episcopally ordain'd Minister, ought not to be baptized again. And tho our Church has in her Rubrick since 1603. required a lawful Minister to be the Administrator of Baptism, and does allow no other, yet where the * Essentials of Baptism, the Matter and Form, have been observ'd, tho the Admi-

* See the Questions and last Rubrick, in the Office for Private Baptism.

[illegible] See the Appendix.

A dif-

A differently Worshipping of the Prayers; a Counting or Leaving out Part of the Liturgy, whether to comply with the Humours of some weak Persons, or to make way for a Long Prayer in the Pulpit; Using the Office of Publick Baptism in Private Houses, and That of the Churching of Women at Home; until such Irregularities may draw People after a Ministry, and gain him the Applause of such (as are glanted) for his Forsaking his Rule; but such Irregularities, such Encouragers, have Offence to those of his Brethren who have Regard to their Subscription, their Solemn Declaration at their Ordination. Next to Unity in Judgment among Ministers, Uniformity and Mutual Edification of the Worship is the best way to prevent Divisions in a Church: Especially if to these are added

3d Thing, and that is an *Union of Affections*. It is such as those who have solemnly promised (if they were admitted into Holy Orders) to maintain and set forward, as much as lieth in them, Quietness, Love, and Peace among all Christian People, and [illegible] tain

tain that Quietness, Peace, and Love, among our selves? and yet, Good God! how intolerable are we divided? To what unchristian Heights are our Suspicions, Jealousies, and Censures of one another arrived? Some of each Party accusing the other as betraying the Church: one side to Popery, the other to Presbytery, and Genius, and such is will one Day be severely accounted for, if they are groundless. But I trust they are in the main on both Sides. I do hope there are very few on either, that are truly liable to them, whatever. Because the greatest Zeal of some warm Men may have given for them.

But sure it is very possible for Men to agree in the End, and yet differ in Opinion about the Means to that End. Some may sincerely think, that such or such are the true Methods for promoting the Interest of the Church, and zeal and Love will lead to her Ruin. Others may be very perswaded, that the Measures which the former judg'd would be for her Interest, would tend to her Ruin: and when they believ'd would tend to [illegible] would promote her Interest; and under these different Perswasions, they

may

may pursue different Methods, and yet all sincerely mean the same good End, the Safety and Prosperity of the Church. And this I dare say is the Case of every honest Man of both Parties. And could I, my Brethren, but perswade you to have this charitable Opinion of one another, of believe that your Brother who differs from you in the Means, may propose the same End with you; That his Design may be to promote the Interest of the Church, tho you may think the Way he takes to do it a Wrong one. I should hope a good Point were gain'd towards composing our unhappy Divisions.

That Strangeness and Coldness, those Jealousies and Suspicions that are among us, would then cease, and be succeeded by Freedom, Openness, mutual Confidence. We should debate the Matters about which we differ with Calmness and Love, not as contending for Victory, but as desiring to be in the Right, and disposed to submit to a Conviction when it is offered. When I am satisfied that my Brother intends the same Great and Good End that I do, and when he has the same Confidence in me

mey we shall hear and weigh what each offers with Seriousness and Impartiality; and which ever discovers the true Path that leads to it, the other will readily enter into.

This may, by God's Blessing, bring us in time to an Agreement in the Means as well as the End; or at least, whatever Difference may remain among us as to those, being perswaded we agree in this, we shall love and value one another as Honest Men, tho' we may think one another mistaken; and so maintain among our selves an Unity of Affection, which is the Strength and Beauty of any Society, chiefly of Religious ones; and which being join'd to Unity in Doctrine, and Uniformity in Worship, is an Excellent Preservative against dangerous Divisions in a Church.

4. The Fourth Thing I would recommend to you, is a truly Publick Spirit, a Preference of the Publick Good to any private Interest. Could such a Principle generally prevail, it would tear up our Divi-

sions by the Roots, and destroy the very Seeds of them.

Jam. 4. 1. *From whence* (says St. *James* to the Jews, who had cruel Quarrellings and Fightings among themselves, in their own Cities and Families, as well as with their Neighbours) *From whence come wars and fightings among you; come they not hence, even of your lusts? Ye lust, and have not; ye kill, and desire to have; Ye fight and war, &c. that you may have to consume upon your lusts.* These are the Causes of your Dissensions and Strifes; *viz.* Your eager Desires of the Means of gratifying your Covetous, Ambitious, Voluptuous, or Revengeful Passions: And these Causes will produce the same Effects wherever they are found. When Men shall propose as their first End, each their own private Advantage, which they resolve to pursue preferably to all other Considerations; 'tis impossible but so many separate Interests must interfere, and clash one with another; and thence will proceed Contentions among them, as violent as Covetousness and Envy can make them. Whereas, were the Publick Good the Great End that Men propos'd to pursue before their private

private Advantage, there would be no seperate Interests to divide them. The Publick Interest is but one (and that easily discernible by him that looks for it with a single Eye) and were Men united in the sincere Pursuit of that one common End, there would be no base and angry Contentions, and Envyings among them; but honourable Emulations who shall be most instrumental in promoting it, and hearty Rejoycings in its Promotion, by whomsoever it be effected.

And certainly to do this is the truest Wisdom; to take Care of that in the first place, which is of the first and greatest Concern; to secure that first, on which all the rest depends.

The Interests of every one of us are embarkd upon the Publick Bottom; nor can they be safe longer than that keeps up: When that once sinks, our Effects must go down with it.

We of this Kingdom have greater Obligations than those of any other, to promote the Publick Good of it; in that our Constitution in Church and State is such, as no other Nation is blest with. We have a

Church

Church to live upon the Primitive Plan, and reform'd from the Idolatry, Superstition, and other Abuses which the Pride and Avarice of After-Ages had brought into it. Our Government in the State is so admirably model'd, that the just Rights both of Prince and People, the Prerogatives of one, and the Liberties and Properties of the other, are provided for, and secur'd by our Laws. And shall we, for the Gratifying of private Interest, or private Pique, do any thing that may hazard the Loss of these Invaluable Blessings, hazard the bringing upon us and our Posterity, a Yoke of Tyranny and Popery, *which neither we nor our Fathers were able to bear?* God forbid! No, let us remove these *accurs'd things* from among us, which will *trouble our Israel*; let us make cheap Sacrifice of them to her Safety and Prosperity: Let each of us say, *If I forget thee,* Psal. 137. 5, &c. *O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief Joy. Peace be within thy walls, and plenteousness within thy palaces: For my brethren and companions sake,*

I will

I will seek thy prosperity; because of the house of the Lord our God, I will seek thy good. One effectual Way to arrive at this happy Temper, is, to endeavour after the

5th. and last Thing which I shall recommend to you; and that is, *To sit so loose to the World*, as to be able to despise all the Good or Evil Things of it, when those shall interfere with, or these threaten you for the Discharge of your Duty.

This is what every one of us, my Brethren, have oblig'd our selves to; not only when we were made Christians at our Baptism, when we renounc'd the Pomps and Vanities of the wicked World, but also when we were made Priests at our Ordination; when we promised to lay aside the Study of the World and the Flesh. And very reasonably certainly; for nothing can be more dishonourable and dangerous to a Clergyman, than an excessive Love of them; which lays him open to a thousand Snares, hinders many great and noble Actions, and betrays him into little Complyances and base Practices unworthy of his Holy Profession.

Dema-

Philem. 24. *Demas* who had been a *Fellow-Labourer* with St. *Paul*, and Assistant to him in preaching
1 Tim. 4. 10. the Gospel, *having loved the present World*, preferr'd it before the glorious Works in which he had been employ'd, and forsook both that
3d. Epist. Joh. 9, 10. and the Apostle. *Diotrephes, who loved to have the Preheminence, received not* St. *John*'s Letters, *prated against him with malicious Words*, rejected the Brethren whom he had recommended, and hindered others from receiving them: The Grounds of these Persons Misbehaviour to those two great Apostles, were Covetousness in one of them; and Ambition in the other. We should labour therefore, that we may *be crucify'd to the World, and the World to us*; to get so far above its Favours or Frowns, Allurements or Terrors, as bravely to contemn them, when they would draw or affright us from the Duty we owe to our God, our Prince, or our Country.

The World, we know, the *Fashion of it*, and whatsoever is in it, *passes away*; they are fleeting Things, and may leave us; but certainly we must one time leave them; and what a wretched Purchase shall we have of them, if we exchange that for them, which

alone

alone can give us Content while we do enjoy them; and make us easy when we must, as some time we must, be separated from them; I mean a good Conscience, which, whoever puts away, can in no Condition be happy; and whoever retains, can in no Circumstances be miserable.

He that retains it, will, with St. *Paul*, take *Pleasure in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's Sake*; he can *go through Honour and Dishonour, through evil Report and good Report*: content to be traduced as a Deceiver, while his Heart tells him he is true to the Interest of his Lord and Master. He may *be troubled on every Side, but not distress'd; perplex'd but not in Despair; persecuted, but not forsaken; cast down, but not destroy'd.* He may be look'd upon *as sorrowful*, but is *always rejoycing; as having nothing*, and yet really *possesses all things*: All Things, in the Testimony of his own Conscience, in the Sense of God's Favour, and in his confident Expectation of that *far more exceeding and eternal Weight of Glory, which his light and momentary Afflictions here, have wrought for him*: And when the *time of his* Depar-

2 Cor. 12. 10.

6. 8.

2 Cor. 4. 8.

Departure is come, he expires in that triumphant Language of the same blessed Apostle, *I have fought the good Fight, I have finished my Course, I have kept the Faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me*; and which may he give to every one of us *at that Day.*

2 Tim. 4. 7.

APPENDIX.

(1) Joh. Whitgift Def. of the Answ. to the Admon.

IF *this be true and sound Doctrine, then is there many that go under the Name of Christians, which were never baptized: For besides diverse that have been baptized by Women, some there are, and not a few, that have been baptized by such as have taken upon them the Ministry, not being thereunto either ordinarily or extraordinarily called: And so it may be that T. C. hath hereby proved himself to be no Christian.* P. 518.

And surely if you peruse all the Writings of the Ancient Fathers, and of the late Writers

in like manner, I believe that you shall not find the like Proposition affirmed: For although diverse both old and new, do not allow that Laymen should be suffered to baptize; yet is there none of them (such only excepted as err in Rebaptization) that think the Being of the Sacrament so to depend on the Minister, that it is no Sacrament, if it be not celebrated by a Minister.

P. 519. *And certainly, if the Being of the Sacrament depended upon Man in any respect, we were but in a miserable case; for we should be always in doubt whether we were rightly baptized or no: But it is most true, that the force and strength of the Sacrament is not in the Man, be he Minister or not Minister, be he good or evil; but in God himself, in his Spirit, in his free and effectual Operation. And therefore saith St. Paul, What is Paul, what is Apollos, &c. This I speak not to bring Confusion into the Church (for as I said before, let Men take heed that they usurp not an Office, whereunto they be not called; for God will call them to Account for so doing); but to teach a Truth, to take a Yoke of Doubtfulness from Men's Consciences,*

ſciences, and to reſiſt an Error not much differing from Donatiſm *and* Anabaptiſm.

(2) Biſhop BANCROFT.

Thoſe Reverend men (the Compilers of the Book of Common-Prayer) intended not, by ambiguous Terms to deceive any; but thereby intended a Permiſſion of private Perſons to baptize, in caſe of Neceſſity. This is agreeable to the Practice of the Ancient Church, Acts 2. when Three thouſand being baptized in a day, (which for the Apoſtles alone to do, was at the leaſt improbable) ſome being neither Prieſts nor Biſhops, muſt be preſum'd employed therein. And ſome Fathers are of the ſame Opinion.

Conference at *Hampton-Court. Fuller's* Church-Hiſtory, *L.* X. *P.* 9.

Ibid. p. 10.

(3) Bishop BILSON.

To deny private Persons to baptize, in Case of Necessity, were to cross all Antiquity, and the common Practice of the Church; it being a Rule agreed on amongst Divines, that the Minister is not of the Essence of the Sacrament.

(4) Bishop COSIN.

Dr. Cosin's Letter to Mr. Cordel, Feb. 7. 1650.

From which Custom, i. e. of Ordination by Bishops, and Laws of the Universal Church, (therein following the Example of the Apostles) though I reckon it to be a great Prescription and Fault for any particular Church to recede, and may truly say that fieri non oportuit, (when the College of mere Presbyters shall ordain and make a Priest,) yet I cannot peremptorily say, that Factum non valet, *and pronounce the Ordination to be utterly void. For as in the Case of Baptism, we take just Exception against a Lay-*

Lay-man, or a Woman that presumes to give it, and may be justly punish them by the Censures of the Church wherein they live, for laying upon them to do that Office which was never committed unto them; yet if once they have done it, we make not their Act and Administration of Baptism void, nor presume to iterate the Sacrament after them; so may it well be in the Case of Ordination.

(5) Hooker's Eccles. Pol. *L.* 5. *P.* 235. *Sect.* 62.

Sith the Church of God hath hitherto always constantly maintain'd, That to rebaptize them who are known to have receiv'd true Baptism is unlawful; that if Baptism seriously be administer'd in the same Element, and with the same Form of Words which Christ's Institution teacheth, there is no other Defect in the World, that can make it frustrate, or deprive it of the Nature of a true Sacrament: And lastly, that Baptism is only then to be re-administer'd, when the first Delivery thereof is void, in regard of

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the fore-alledg'd Imperfections, and no other. Shall we now in the Case of Baptism, which having both for Matter and Form the Substance of Christ's Institution, as the Sect of Men avoided, for the only Defect of Ecclesiastical Authority in the Minister, think it enough that they blow away the Force thereof with the bare Strength of their very Breath; saying, We take such Baptism to be no more the Sacrament of Baptism, than any other ordinary Bathing to be a Sacrament? See the rest of this Sect.

(6)

Mr. *Mason* has written a Treatise in Defence of the Ordination of the Ministers of the Reform'd Churches beyond the Seas; and if their Ordination be good, I am sure their Sacraments are not invalid for want of a proper Administrator.

I shall

I shall only transcribe his Conclusion of that Treatise. ——*Thus much concerning the Ministry of other Reformed Churches; wherein if you will not believe us disputing for the Lawfulness of their Calling, yet you must give us leave to believe God himself from Heaven approving their Ministry, by powring down a Blessing upon their Labours.*

Mason's Defence of the Ordination of the Protestant Ministers beyond the Seas. Printed at Oxford, 1642.

(7) Mr. THORNDIKE.

Because Baptism is the Gate as well of the invisible Church, as of the visible; and because the Occasions are many and divers, which endanger the preventing so necessary an Office by Death; in this regard, the Practice of the Primitive Church, alledg'd by Tertullian de Baptism. C. 18. *must not be condemn'd; whereby Baptism given by him that is* only baptized, *is not only* valid *but* well done.

Rights of the Church in a Christian State, p. 107.

(8) *Arch-*

(8) *Archbishop* ABBOT.

In Ecclesiâ nostrâ, pro concesso, uti arbitror, doctiores omnes, & Theologi, nunc habent, profanas, & sacrilegas, illos omnes, huic sacramento, admovere manus, qui, cùm clavium potestatem, non habuerint concreditam, id audeant attrectare. Verùm detur, id quod opus est, apud rudem plebeculam, & superstitiosos dari; quòd nefario nimis ausu, aut iste, aut illa, infantulum baptizârit; quid ministro Evangelij in re isthâc faciendum est? Si supervixerit puerulus, num pro jam initiato recensendus est? aut regenerenda est aqua, & mysterium iterandum? Salebrosa verè quæstio, & quæ suas difficultates insignes habet. Nam persona ministrantis, ad rem ipsam sacramenti, videtur facere, cùm pastoribus Ecclesiæ, ijsq; solis eam provinciam imposuerit dominus. Hinc*q; non* defuerunt, qui fœminæ manu datam ta-

* T. Cartwright in Defensione Admonitionis ad Parliamentum Angliæ.

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lem ablutionem, nihil magis ad Baptiſmum facere, aſſeverârunt, quàm ordinariam aliam aliquam, & quotidianam lavationem. Verum tamen qui laborioſius conſiderârunt, & perpetuum, eâ in re, Chriſtianorum antiquiorum, conſenſum expenderunt; miniſtrantis perſonam, non de eſſe ſacramenti, ſed de bene eſſe judicârunt. Baptiſmi formam, ut loquuntur Scholæ, injectionem aquæ, in nomine Trinitatis, exiſtimârunt. Piè igitur fit, ſi miniſter tangat ſolus; at ſi etiam, ſi tangat alius. Quâ in re, eandem perſonæ ſacerdotis, rationem eſſe cenſent, in Baptiſmo; quæ eſt conſenſus parentum, in matrimonio contrahendo. Piè facit, qui parenti anſcultat ſuo; adeòq; impiè, qui parentis pij, conſenſum negligit, & repudiat; ſed ſi filius, ita impiè, contraxerit matrimonium, pro conjugio rato habendum eſt; quando reliquæ matrimonij circumſtantiæ, completæ fuerint. Malè igitur factum eſt, ſi laicus; pejus factum, ſi fœmina, rem ſacroſanctam hanc attigerit. Sed factum eſt; & quod factum eſt, infectum eſſe non poteſt. Habet locum in re iſthâc, illud juris Axioma,

Multa fieri non debent, quæ tamen facta valent. Asperſit ergò Lympham, & in nomine patris, & filij, & ſpiritus ſancti benedixit, qui non debuit. Sufficere certè, ad admiſſionem in numerum fidelium, opinamur hucuſq; nec ingeminandam eſſe aquam. Chriſti cauſa, cujus eſt quod datur, & non hominis, eſt efficax hæc admiſſio. Et dum in ovilis oſtium, intromittatur anima, parum refert per quem, num per ſuem, aut ipſum cuſtodem januæ, intromittatur. Dedit modò nomen Chriſto, & pro milite eſt accenſus. Si quis id, quod non oportuit, uſurpaverit, id agenti, & non patienti, vertendum eſt vitio. Parum ſcimus, num ad Tipporam, fuit nati circumciſio, ex inſtituto divino, poſſit ſpectare; ſed cùm vel per fas, vel nefas, præputium abſtuliſſet, non alium acceſſiſſe, qui rurſus circumcideret, inveniemus. Sicut, non ſecundo circumciſum fuiſſe, qui a Samaritanis ad Judæos tranſiſ-

a Auguſt. contra Creſconium Grammaticum, Lib. 4.

ſet,

(9) Bishop FIELD.

Agnosco gravem & diuturnam de * Hereticorum baptismo egregiis D. Augustini scrip-

† *Ephes.* IV. 5.

* St. *Cyprian* was for Baptizing those that had been Baptized by Hereticks; but *Rigaltius* tells us, that the Reason of it was, because almost all the Heresies of that Time, denied one or other of the Persons of the Trinity. *Not. in Cypr. Ep. ad Fidum*, p. 292. Be that as it will, the Excellent Prelate says, the whole Church came over to St. *Austin*'s Opinion. It will be necessary therefore, though I have confin'd my self to the Doctrines and Authorities of our own Church, yet in order to shew what St. *Austine*'s Opinion was upon this Point, to set down at least one Quotation out of his 1st Book against *Parmenian* the *Donatist*: I hope I shall be pardoned, if to shew that St. *Austine* was not alone in his Opinion at that Time, I add *ex abundanti*, a Quotation out of another Bishop, *Optatus* of *Mileve*, who flourished in the same Century, though a little Earlier, and wrote upon the same Argument, and against the same *Donatist*.

tis felliciter tandem aliquando discussum, & ejus verbis utar, *aliquatenus*, cujus [illegible] ontibus vellit, qua patet, Christianus Orbis, & unam fidem saltem de baptismo habuit, quod & unicum agnovit semper, donec hoc nostro seculo Anabaptistarum furores, non Ecclesiarum modo, sed etiam gravissimo rerum-publicarum damno recruduerunt. *Not. in Cypr. Conc. Carthag.* p. 244.

Quanquam etsi Laicus aliqua pereuntis dederit necessitate compulsus, quod cum ipse acciperet, dandum esse addidicit, nescio an pie quisquam dixerit esse repetendum. Nulla enim cogente Necessitate si fiat, alieni muneris usurpatio est: Si autem Necessitas urget, aut nullum, aut veniale delictum est, sed & si nulla necessitate usurpetur, & a *Quolibet cuilibet* detur, quod datum fuerit, non potest dici *non datum*, quamvis recte potest dici *illicite datum*. *Augusti. contr. Ep. Parmen. L.* 2. C. 13.

In quo baptizarentur gentes a salvatore mandatum est, per quem baptizentur nulla exceptione discretum est. Non dixit Apostolis,

lis, vos facite, alij non faciant, quisquis in nomine Patris, & Filii, & Spiritus Sancti, baptizaverit, Apostolorum opus implevit. Optat. Milev. adverſ. Parmen. L. 5. P. 99.

Although I have quoted St. Auguſtin's à Quolibet Cuilibet, *and* Optatus's Quiſquis, *and other Authorities for the Validity of Baptiſm, adminiſter'd by* mere Lay-men, *and even by* Women; *yet the only Uſe I make of them at preſent, is, to argue from them* à Fortiori, *for the only thing I am concern'd to prove,* viz. *that Baptiſm, which has been rightly adminiſter'd in other Reſpects, is not Invalid, nor ought to be repeated, only becauſe the Adminiſtrator was not an* Epiſcopally ordain'd Miniſter.

FINIS.

Books printed for Jonah Bowyer, at the Rose in Ludgate-street.

THE Bishop of *Oxford*'s Sermon before the Queen, on *Sunday March* 2. 170⅞. On *Psal.* XVI. 8.

—— His Sermon before the Queen at St. *Paul*'s, on the Union, *May* 1. 1707. On *Psalm* CXXXIII.

—— His Speech in the House of Lords, on the First Article of the Impeachment of Dr. *Henry Sacheverell*.

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The Glorious Descent; or, The Blessings of the Holy Ghost: Represented in Three Discourses on *Joh.* XVI. 7. lately preach'd at *Trinity*, near *Cambridge*. To which are added Three other Sermons, Two on the Feast of Easter, and One on the Nativity of our Lord. By *Edmund Browne*, B. D. Fellow of St. *John*'s-College, *Cambridge*.

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